

tion, the church may properly speak out; on any strictly political question, it should keep silent and leave its individual members to act for themselves. So on any strictly agricultural question, a farmers' organization may properly speak out; on any strictly political question, it should refuse to act officially, but leave the matter to be settled as the individual members see fit. This does not mean that church members should not wage earnest and constant warfare against every civic and political evil which comes to their notice; it does not mean that farmers should not work for every political reform they believe in. It does mean that the proper place for such action is in general public or political meetings, and not in the church or the farmers' club. Let us as Baptists, Methodists, etc., study and act on every religious or moral question; let us as Alliancemen or Grangers study and act on every agricultural or rural question; let us as Democrats or Republicans study and act on every civic or political problem, but let us be careful to keep each organization in its proper sphere. The church, as a body, should not advise the farmer as to the proper amount of cotton to plant, or advise the politicians as to the adoption of the primary system; let the individual church members settle this matter. So the Alliance or the Grange as a body should not advise the church as to the theory of predestination, nor the politicians as to the wisdom of bimetallism; let the individual members go free to act as they please on these problems.

Although disaster after disaster has followed a violation of this principle, it is not yet by any means so generally recognized as it should be. It is to be hoped, however, that with the experience the Farmers' Alliance has had, it will, with its new lease of power, consistently avoid this pitfall of other days.

PIOUS MR. DEWEY AGAIN.

If Mr. T. W. Dewey, late of the Bank of New Bern, is not the slickest, gayest deceiver who ever grew up in North Carolina, then we are greatly mistaken. If any one could sell gold bricks to Pierpont Morgan, he is the man. Witness his career. Relieving his bank, as he did, of about 99 per cent of all the funds which could be converted into cash—taking \$130,000 (with or without accomplices) in his five year of peculation and leaving only \$1,300 in cash and the office furniture—his work was done so gracefully that he avoided suspicion until about July 1st. Then he asked that, for the sake of appearances, he be not summarily dismissed, and in the extension of time which was given him, he put by, so it is said, from \$20,000 to \$50,000 more. And now after successfully concealing himself for weeks, he writes a letter so skilfully worded and so pious in tone as to deceive the very elect. Here is our able and thoughtful contemporary, the Biblical Recorder, for example, completely overcome by this sanctimonious outburst of the embezzler. "He speaks truly," it says, "when he declares that a man can overcome anything. Dewey may yet be worthy of the honor and love of his fellows." Another evidence of that sickly sentimentality about high-class criminals to which we alluded last week. Would not such a thing sound strange if said about a ham-thief or a chicken-thief? In heaven's name, then, why should there be such unseemly haste to shed the tears of mercy over a man who, for a period of five years, deliberately and systematically abused the confidence of his fellows, and stole more than all the chicken thieves and hog thieves in North Carolina will steal for ten years to come?

Of course, we should not be relentless or blood-thirsty, but neither should we be too credulous. So while Mr. Dewey seems to have had a sudden eruption of piety and conscientiousness, we are

moved to wonder why these qualities never came into play until there was nothing left to embezzle, and the penalty of past misdeeds stared him in the face. It looks to us like another illustration of the old Jewish proverb: "If the thief have no opportunity, he thinks himself honorable."

There may possibly be mitigating circumstances, but if so, they have not yet come to light. That Mr. Dewey comes of a good family and has stood well in the community is certainly nothing in his favor. If he received good moral training, knew the blackness of his deed, and nevertheless proved false to his trust, all the more reason why he should be condemned.

It has been too long said—and with too much reason—that if a man steals a ham, he goes to the penitentiary; if he steals a bank, he goes scot free. And wickedness in high places will continue just so long as this condition continues. Good for Judge Pritchard, formerly of North Carolina, who refused to free a stylish Washington City embezzler last week, although he had repaid the theft and had influential people to plead for him. "Nothing pains me more than to impose a sentence in this case," Judge Pritchard remarked, when the well-dressed defendant was arraigned for sentence. "His people, whom I know, are the very best, and that is all the more reason that he should have led a different life. This crime of embezzlement is getting to be rather fashionable in the district, and I intend to put a stop to it if possible."

If such sturdy common sense as to this matter obtained more generally on the bench and in the sanctum, there would be fewer embezzlements among our richer classes and more regard for law among our poorer classes.

Thousands of Progressive Farmer readers who have found his letters so interesting and helpful will learn with regret that our "Harry Farmer" (Mr. H. Wyche, of Columbus County) has not regained his health. Operated on in Buffalo for the growth on his jaw, some weeks ago, he seemed to grow better for a time, but relapsed, and is now in a hospital in New York City. We sincerely trust that the treatment there given will be effective, and we extend to him the heartfelt sympathy of ourselves and of our readers whom he has helped so much.

Take Time to Read.

Pause, O youth or maiden, before you accustom your lips to this fatal formula: "I have no time to read." You have all the time which, for you, exists, and it is abundant. What are you doing with it—with your leisure? Mainly gossiping. Our modern malady is gregariousness. We must be in company chattering.

We are becoming in this matter very like the Athenians, but worse. Asked if he has read a book, a man usually says, "No, I have no time for books, but I have read a review of it in the Literary Ragbag." Now, what is a review in the Literary Ragbag? It is not a criticism. It contains a photograph of the author, a description of his "early struggles," an estimate of his income, an account of his home, wife, dogs and cats and a comment on his favorite amusements. Why has every one time to read all these futilities about the writers of books while not one person in a thousand has time to read the books of the writers?

No more time is needed to read masterpieces than to read the last new novel. It is not time, but "the mind to it," that is lacking. Do not dawdle and put off, but begin upon something good at once. I may freely admit that the study of Bacon and Mill requires seclusion and earnest application, but many good books, say Boswell's "Life of Johnson" or the doctor's own "Lives of the Poets," are at least as easy reading as a new novel and much more diverting than most new novels. You make acquaintance with such wits and charming characters as you do not, unless you are very fortunate, meet every day.—Andrew Lang.

Liberty, Equality, Fraternity—Their Meanings.

The principles which have directed and the spirit which has inspired our national life, that spirit, those principles, are embodied in the three words,—Liberty, Equality, Fraternity.

What do these words mean? What did our fathers mean by them?

By liberty they meant the right of every man to a free and full development. Feudalism denied this. Under the feudal system, he who was born a slave remained a slave; born a trader, he remained a trader; born a landed proprietor, he remained a landed proprietor. In this country no man's status was to be fixed by his birth. Every man was to be free to make of himself what he could, unhindered by the traditions of the past. By equality, our fathers meant the equality of all men before the law. Under the old feudal system, there was one set of laws for the serfs, another set of laws for the proprietors of the serfs; one set of laws and one set of courts for the ecclesiastics, another set of laws and another set of courts for the laity. In this new government, there were to be no differences: the rich, the poor, the wise, the ignorant, the high, the low, were to be subjected to the same laws, and were to be brought before the same tribunals. By fraternity, our fathers meant a democratic extension of the old principle of noblesse oblige. Under the feudal system, every man of the nobility counted himself under obligation to others of the nobility; every man owed a duty to the neighbor in the circle in which he moved. Under the new democratic system, this obligation was to be universal; every man was to recognize in every other man a brother. Mutuality of interest, mutuality of service—this was to be the fundamental principle of the new republic. Liberty—of development; Equity—before law; Fraternity—a common fellowship binding all together: this was the spirit of the new country.—Dr. Lyman Abbott, in Review of Reviews.

An Expiatory Monument.

Three hundred and fifty years ago Michael Servetus fled from Vienna to Geneva to escape death because of his religious opinions. The flight was only a postponement, for in Geneva, the home of John Calvin, there was no room for his great opponent. The fugitive was arrested, tried for heresy, and on October 27, 1553, was burned to the stake.

The world changes in three hundred and fifty years, and those who have read deeply and are wise enough to judge men by the times in which they live have long since forgiven Calvin for this great mistake.

Not so the Calvinists themselves. Through all the years they have been conscious of the stigma on the fame of their great leader and the blot on their own history, and in this coming October, on the very spot where Servetus died, an expiatory monument will rise. It is to be erected by the Society of the Historical Museum of the Reformation in Geneva, and will bear a tablet stating the circumstances of Servetus' death and repudiating "all coercion in matters of faith."

To the student of civilization this has a deep and noble significance. It speaks unmistakably of tolerance; of the softening of human hearts, and of the creeds in which those hearts seek to express their relation to God.

It has a personal and an individual significance, too. No one of us is able to avoid mistakes. Happy the man who has the courage to atone for them, so far as he can; who is noble enough and magnanimous—what a word that is! big-spirited—enough to go to him whom he has injured and say, "I was wrong. I am sorry."

The expiatory monument in Geneva deserves to be one of the most beautiful in the world, for it stands for one of the most beautiful, one of the most god-like traits in human nature.—Youth's Companion.